

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, NOVEMBER 27, 1909.

[ONE PENNY.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 28.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. GEORGE CRITCHLEY, B.A.
Bermondsey, Fort-road, 7, Rev. J. HIPPISON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
Finchley, Church End, Wentworth Hall, Ballards Lane, 6.30, Rev. J. ARTHUR PEARSON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. GEORGE EDWARDS; 6.30, Rev. JOHN ELLIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Harlesden, Willesden High School, Craven Park, 7, Mr. STANLEY P. PENWARDEN.
Highgate-hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Mr. W. G. MARTLEY, M.A.
Ilford, High-road, 11, Mr. H. G. CHANCELLOR; 7, Rev. W. H. DRUMMOND, B.A.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Mansfield-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Mr. W. P. STANGER.
Richmond, Free Church, Ormond-road, 11.15, DAVID DAVIS; 7, Mr. ROBERT DUNSTAN.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11, P.S.M., Mr. A. CAUSEBROOKE (Chairman, Rev. JOHN ELLIS); 6.30, Mr. A. M. STABLES.
University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. J. F. PARMITER.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
BATH, Trim-street Chapel, 11, Rev. J. McDOWELL; 6.30, Rev. A. N. BLATCHFORD, B.A.
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-rd., 11 and 6.30, Rev. J. HARWOOD, B.A.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HEBERBET McLACHLAN, M.A., B.D.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. J. EDWIN ODGERS, M.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHELTENHAM, Bayhill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Mr. F. MADDISON, M.P. 209th Anniversary.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.A.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HOBSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HAGROVE, M.A.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

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MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

NEW BRIGHTON and LISCOARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. DELTA EVANS.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.

SOUTHAMPTON, Church of the Saviour, London road, 11 and 6.30, Rev. C. E. REED.

TAUNTON, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.

TOBQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.

WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

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MANCHESTER COLLEGE, OXFORD

A MEETING in support of Manchester College, Oxford, will be held on Friday, December 3, at the Memorial Hall, Albert Square, Manchester. Chair to be taken at 8 p.m. by the Rev. Dr. DRUMMOND. Speakers:—The Principal of the College, the Rev. H. E. DOWSON, and the Rev. L. P. JACKS.

Coffee at 9 p.m.

Any lady or gentleman desirous of being at the Meeting who has not received an invitation is requested to communicate with Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

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PUBLIC MEETING in School at 6 p.m.
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Speakers:

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DEATHS.

BRETELL.—On November 18, suddenly, at Yew Tree House, Quarry Bank, Staffordshire, Ann, widow of the late Thomas Bretell, in her 78th year. Deeply mourned.

JOHNSON.—On November 20, at 37, Richmond-street, Moss Side, Manchester, Anne, widow of the late Joseph Johnson, of Wakefield, in her 74th year.

London District Unitarian Society AND THE Unitarian Christian Church,

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Rev. LAWRENCE CLARE will begin his Ministry at Peckham on SUNDAY, DECEMBER 5TH, 1909, at 11 and 6.30.

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SATURDAY, DECEMBER 4TH, at 7 o'clock: The presence of friends from neighbouring Unitarian Churches is cordially invited.

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(immediately after the service)

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

MR. BALFOUR delivered his Romanes Lecture in the Sheldonian Theatre, Oxford, on Wednesday afternoon. He took for his subject "Questionings of Criticism and Beauty," the very title being characteristic of the detachment of his own mind from any positive creed, and prophetic of the impression of vagueness which he must have left upon the large audience which assembled to listen to him. He simply abandoned the attempt to discover any laws which govern æsthetic appreciation, while acknowledging that it is profoundly unsatisfactory to do so. "If there is no authority," he said, "if neither classical practice nor artistic and literary training can be put into the place of rules, are we not handed over to a kind of anarchy of individual preferences, and are we not obliged to regard æsthetic emotion as a mere accidental by-product of the evolutionary process, a sort of stray inheritance of which we are the chance beneficiaries, and is that view one in which we can rest and really tolerate? I find it very difficult to tolerate it, and it is my own personal conviction that a great many of the efforts which have been made in art and literature to attach æsthetic enjoyment either to morals, religion, or some form of utility are all instinctive efforts to escape anarchy and to link our æsthetic emotions to some more stable relations in the universe." We agree. There is something in human nature, some inherent spirit of reasonableness, which refuses to tolerate it. And what is true of æsthetics, is in a higher sense true of religion; neither can be content to remain in the anarchy of private preference or the privacies of mystical feeling, the only direction in which Mr. Balfour seemed to discover a gleam of light so far as the sense of beauty is concerned.

* * *

THE great "Forward Movement" in connection with the Church of England Temperance Society was inaugurated last Sunday with special sermons in the cathedrals and parish churches all over the country. The Archbishop of Canterbury spoke of the lawlessness of intem-

perance, "so palpable and obvious, so coarse, obdurate, and stubborn, that we need a special fight against this special form of wrong-doing." The Bishop of Durham, preaching in Westminster Abbey, pointed out that all the Christian churches of England had only been able this year to raise £3,000,000 for the spread of Christ's Gospel, while £150,000,000 had been spent on indulgence in strong drink. The drink bill of this country, in spite of its much smaller population, was £70,000,000 more than that of the United States. The Bishop can hardly be called unreasonable when he asks if there is not some excuse for teetotal fanaticism in speech in view of these facts.

* * *

THE Albert Hall demonstration against Congo Misrule on November 19 has hardly received the public attention it deserves. Not only was it of great proportions and passionately in earnest, it was also one of the rare occasions when the conscience of the nation makes itself felt and, in the service of humanity and the anger of outraged justice, sweeps aside the barriers of sect and party. The speaking was excellent and arranged with admirable foresight, so that a sequence of thought was observed, and every speaker contributed some essential feature to the total impression. The great speech of the Archbishop of Canterbury will be long remembered. Every word was weighted with a sense of grave public responsibility. There were no flashes of rhetoric, no irritating denunciations; but it was unflinching in the moral directness and simplicity with which it faced the issue. "Not casually, not light-heartedly," he said, "do we this evening crowd the largest meeting-place in the greatest city of the world. What brings us? We are met, not in any spirit of self-righteousness, and certainly not in order to denounce a friendly people, a people whose principles and aims are, when the true heart of the nation is touched, as high and unswerving as our own. But we believe, or rather we know, that, in whatever way it has come about, a great wrong has been done and is now being done to a helpless race in a vast area of the earth, that we are ourselves in part responsible for the past, and that, if that wrong be allowed to continue, by

whomsoever carried on, we shall be answerable to God and man for its continuance."

* * *

THE Congo Agitation is being carried on through the country with energy under the strong championship of Mr. E. D. Morel and Sir A. Conan Doyle. During the past week meetings have been held in Hull on Tuesday, in Liverpool on Wednesday, and in Plymouth on Thursday. We are glad to notice a growing tone of confidence in an understanding between England and Germany on the subject, which may lead to an international agreement. Eighteen political, religious, and social associations in Germany have expressed their sympathy with the Albert Hall demonstration, and their disgust and abhorrence of the treatment of the natives. The Bremen Chamber of Commerce has telegraphed to the Archbishop of Canterbury expressing the hope that "the demonstration will contribute towards bringing about the recognition of the rights of humanity in the Congo State." Meanwhile a poster has been placarded in Antwerp denying the right of the Albert Hall meeting to interfere in Belgian policy; and the Catholic bishops of Belgium have thanked Archbishop Bourne for his refusal to be present at the Albert Hall. They simply repeat the words, so terribly profaned in the past, about carrying on the mission of civilisation in a Christian spirit.

* * *

THE appointment of Dr. Hastings Rashdall to a canonry in Hereford cathedral is a recognition of distinguished services to the cause of intellectual freedom and growth in the Church of England. With the publication of his great work on the "Universities of Europe in the Middle Ages" in 1895, Dr. Rashdall established his claim to a place of honour among historical scholars. Since that time he has devoted himself chiefly to the study of philosophy and Christian ethics. In 1907 he issued his stimulating book "The Theory of Good and Evil," and only this week Messrs. Duckworth have published a series of lectures from his pen on "Philosophy and Religion." But perhaps it is in the volume of sermons called "Doctrine and Development" that he has given the clearest expression to the underlying

principles of his religious liberalism, with its plea for more reserve of statement in the dogmatic field, its frank acceptance of the results of criticism, and its pervading sense of the vitality of the Christian character and spirit amid the changing conditions of the modern world.

* * *

A MEETING was held on Tuesday in connection with the work of the National Trust in the rooms of the Royal Society at Burlington House. Since 1895 the Trust has been instrumental in securing for public use no fewer than thirty-two places of historic interest or natural beauty, including seven hundred and fifty acres of land on the summit of Hindhead, Gowbarrow Park and Aira Force at Ullswater, and a tract of ninety-four acres of beautiful wild land on the shores of Derwentwater. Many of the smaller properties have been presented by private owners through the instrumentality of the Trust, and others have been purchased by public subscription. Through the members of its council it acts as a vigilance committee all over the country, whenever there is some threatened interference with scenes of natural beauty or a favourable opportunity occurs of purchase for public enjoyment instead of surrender to the builder. Copies of the last annual report, which should do much to stimulate a wider interest in the work of the Trust, may be had from 25, Victoria-street, Westminster. We are sure that no one will accuse us of any undue partiality if we single out the name of Miss Octavia Hill and that of the Hon. Secretary, Canon Rawnsley, as in a special sense deserving of our gratitude as public benefactors in connection with this work.

* * *

A REPORT has been presented to the London Education Committee, dealing with the subject of moral instruction. It may not be generally known that such instruction is prescribed by the Board of Education, who allow it to be given by either the "systematic" method or the "incidental" method. A year ago the Committee, having considered both methods, decided in favour of the "incidental," but said that they would raise no objection to the "systematic" where that had already been adopted. Reports have been received from the Council's district inspectors to the effect that at the end of the educational year 1908-9, "systematic" moral instruction had practically ceased to be given in the elementary schools maintained by the Council, and that the recognition of such instruction as a definite subject of the school timetable during the present educational year is only desired at eight schools. In each of these cases the subject has previously been taught. The instruction given in these eight schools appears to be of a practical nature, and the teachers, who are enthusiastic in the matter, are convinced that the teaching has, in general, a beneficial effect upon the character and conduct of the pupils. Most of the schools concerned are located in poor neighbourhoods, where it is likely that the home training is in many cases defective, and where simple teaching on morals and manners is calculated to yield the best results.

EDITORIAL ARTICLE.

SPIRITUAL DIPLOMACY.

WHEN we ventured, last week, to describe ST. PAUL as an apostle of tolerance, some people may have thought we were paying him a rather doubtful compliment, and giving fresh emphasis to a perplexing side of his character. We are not thinking, at the moment, of the staunch upholders of a dogmatic system or of sectarian barriers, to whom all latitude of religious thought or fellowship has its dangerous side. We have in mind some of the Apostle's own words, which seem to some readers to conflict with the singleness of mind and simplicity of aim which ought to be characteristic of the Christian teacher. It is one of the charming features of the Epistles that they are so full of spontaneous self-revelation. Sentence after sentence pulses with the mood in which it was written. We know ST. PAUL as a personality far better than we know most people in ancient history. Now, among these self-revelations none is more remarkable than the frankness with which he glories in his skilful use of spiritual diplomacy. Just because he is so tolerant, and so anxious to get near to men, he uses different methods of approach and studies the arts of persuasion. To the Jews he became as a Jew. To the Gentile he boasted of his own freedom from the bondage of the law. "To the weak I became weak, that I might gain the weak," he asserts, with a proud simplicity which some of us may think requires justification or apology; "I am become all things to all men, that I might by all means save some." Are these simply the words of worldly wisdom, admirable for a secular ruler of men, but a little strange on the lips of a Christian Apostle? Is ST. PAUL so full of calculating ambition, so bent on winning at all hazards, that he does not scruple to use whatever means come to his hand on the road to success? He wishes to capture men for the Gospel—truly a high and laudable aim—but is he prepared, if necessary, to please and to flatter them that he may enjoy the triumph of victory? In a word, has he not succumbed to the specious moral dangers of a false tolerance and a deceptive diplomacy?

We are free to confess that these words are capable, as they stand, of being interpreted in this sinister way. But we have only to bring them into relation with the character of ST. PAUL and the animating principles of his work to be sure that they can have no such meaning. This is not to deny that he was an adept in spiritual diplomacy, and that a good deal of his success was promoted by the diplomatic virtues. He was tolerant not only of varieties of opinion, but also of differences of character and disposition—a far more difficult matter. He had trained himself in the power of curbing dislike, and exercising charity and good-

will towards people who did not attract him, and whose whole way of life was very different from his own. There was for his missionary zeal a possible Christian in every human being—in the cultivated Greek, and the punctilious Jew, and the untamed barbarian; in the successful life, with the proud light of victory in its eyes, and in the heart bruised and shattered into weakness by the storms of human pain and sin. But his bearing towards them all was that of a man who was anxious to understand human life instead of carving it into his own pattern, to enter into the heart of its experience, and by the divine diplomacy of sympathy to help and to save it for Christian love and service.

In a certain sense the whole of civilisation is an education in this kind of tolerance. If it were not so, if, through daily intercourse with our fellows we did not "rub each other's angles down" and learn to be patient with the varieties of character, it would be impossible for men to live and work together in great communities. But it may exist and add greatly to the ease of human intercourse without any deep root of sympathy. We often bear with other people, not from any respect for them or desire to honour the spiritual claims of brotherhood, but because it is easier and more comfortable for ourselves to obey the unwritten laws of social decorum. Or it may be with some of us a matter not so much of good manners as of calculation and worldly prudence. We see that certain men are necessary to us, in order to bring us wealth and to gratify our ambition. We must use them as tools for our purposes; and to this end we have to be very careful not to offend them, or to give them any ground for suspecting or disliking us. Social behaviour becomes an elaborate art of managing men for our own purposes. Some of them we may dislike; others we care about as little as we do about some unknown man in China; but we want to use them, and we call our diplomatic resources into play in order to check their opposition or secure their help. Even good and sincere men are often tempted to indulge in these false acts of flattery. They take great pains to make themselves agreeable to people whom they despise, or to suppress the unpalatable part of the truth and conceal their real designs under professions of friendliness, because they desire to further the cause which they have at heart. But divine victories are not won with such weapons, and no man can grow accustomed to the use of them without dishonouring his own sense of uprightness and the claims of personal sincerity.

The spiritual diplomacy of ST. PAUL had little in common with these calculating methods of prudence. For, as we have seen, his motive was radically different. If a large part of his tolerance was due to the clearness of his perception of the need of every variety of gift for the perfecting of the body

of CHRIST, it also had its roots in an overwhelming desire to bring the grace of the Gospel as a living experience to all sorts and conditions of men. He did not wish to use men for his own purposes ; his one desire was to confer benefits upon them. His own soul was on fire with the thought of a redeemed humanity. He saw manhood, re-created by the touch of CHRIST, behind every human face. Life, the spiritual fact in all its forms, was intensely interesting to him. He fought with it the long battle against sin. He stood by and fanned into a strong flame the trembling spark of faith in its divine calling. There was intense reality behind his words when he said : "I am become all things to all men," for he entered into them. He was part of their lives, now full of eager joy as the strong man passed swiftly to his goal, now bowed down with the sense of human weakness as another life dropped defeated in the race. The words of BALZAC, as he walked among the crowds of the Paris streets, fit him exactly : "In listening to these people I could espouse their life. I felt their rags upon my back ; I walked with my feet in their tattered shoes ; their desires, their wants—everything passed into my soul, and my soul passed into theirs." It was the triumph of sympathy.

We are thus brought back, by an unexpected path, to the central truth of Christianity as a message of personal love. It was just in this way that CHRIST himself taught and won disciples for the kingdom of God, by being all things to all men, poor with the poor, glad with the happy, and sorrowing with the sorrowful. He did not simply stand above the life which he helped with warning and advice. He did not only stoop over it in pity. He entered into it. He made it part of his own life. It was literally true when men spoke of him in the prophet's words, still among the deepest that we can apply to him : "Himself took our infirmities and bore our sicknesses." And it is in the light of this sympathy that we must interpret the words of ST. PAUL, which startle us chiefly because we are too little accustomed to the fervour and intensity of his desire to give himself as a living sacrifice, and so are tempted to look for his meaning along the lower levels of life. Intolerance can find no foothold where there is sympathy like this. For the man who has been quickened by it, spiritual diplomacy is simply another name for the wisdom and the tactfulness of love, which acts not so much by calculation as by irresistible spiritual instinct. It is here, too, that we shall discover the sovereign remedy for the angularities of behaviour, the intolerance and the scorn, and all the other ugly infirmities of temper, the divisive and separatist qualities which sterilise our own influence and discredit our goodness. Perhaps there is no capacity in which ST. PAUL can render more useful service to the average Christian than as an expert in the diplomacy of love.

LIFE, RELIGION & AFFAIRS.

SOCIOLOGY AT MANCHESTER COLLEGE.

BY PRINCIPAL CARPENTER.

EVER since the removal of Manchester College to Oxford the provision of some treatment of important sociological questions has been a regular feature in its instruction. The growing sensitiveness of the community to the existence of deep sores of poverty, suffering, and degradation in its midst—the conviction that all economic questions have also a moral side—the demand that the organisation of industry and the distribution of wealth shall be brought into some closer relation with acknowledged Christian ideals—these and other motives have led various colleges concerned with the preparation for the ministry of religion to arrange that their students shall not go forth into their future work without some acquaintance with the problems which they will be called upon to meet.

The Dunkin endowment has enabled the College Committee to invite a large number of distinguished men to undertake short courses at Oxford on special aspects of sociological study. Excellent teaching in the elements of economic theory can, of course, be obtained in the University. But the subjects treated by the Dunkin lecturers lie for the most part outside the schools, and do not come within the examiner's province.

The teaching is, therefore, of the post-graduate type, and as such it has been watched with a good deal of interest on the part of members of the University, who desired that such work should be done by the University itself. The list of the Dunkin lecturers includes many well-known names. From Oxford itself in the early days of the foundation came Mr. A. L. Smith (Balliol), Mr. W. A. S. Hewins, and Mr. J. A. R. Marriott. Oxford also had been the teacher of Mr. Graham Wallas, Profs. Bosanquet, Muirhead, W. J. Ashley, Henry Jones, M. E. Sadler, and L. T. Hobhouse, while Mr. C. S. Loch, Dr. Charles M. Douglas, and Prof. N. P. Gilman (of Meadville) brought the fruits of long experience and study in other fields. The presence of such teachers has been warmly welcomed, and the College lecture room has been again and again filled to its utmost capacity. When the Council of the Charity Organisation Society last year desired to send a special lecturer to Oxford, it was to Manchester College that they turned for a platform, and a very valuable and suggestive course of lectures on "Problems of Unemployment" was delivered by Mr. C. J. Hamilton, M.A., within its walls.

Two years ago, when the labours of the Poor Law Commission were drawing to a close, it was hoped that Mrs. Bosanquet and Mrs. Sydney Webb might be able to expound their respective points of view as represented in the two Reports. The deeply lamented failure of Mrs. Bosanquet's health in consequence of her protracted and self-sacrificing labours unfortunately rendered her co-operation impossible, but the committee were happily able to secure the aid of one of the Majority Reporters, the Rev. L. R. Phelps, of Oriel, while Mrs. Webb and her husband kindly undertook

to represent the Minority. The large audience which gathered at Mr. Phelps's first lecture far exceeded the modest proportions of the lecture-room, and it was necessary to adjourn to the chapel, where some 280 persons were accommodated. It was satisfactory to feel that the prophet in this case was not without honour in his own country. Dons and undergraduates, students from Somerville and Ruskin, and a large number of interested outsiders followed the lecturer eagerly in the College library in successive weeks. His long experience of guardians' work in different parts of the country, his command of the principles of the Report and of illustrative statistics (sometimes compiled specially from sources ordinarily inaccessible), the delightful humanity that pervaded the whole, and the apt references to Plato and Aristotle—what "Greats" lecturer could do without them?—made the course illuminating in the highest degree, and his hearers ardently wished that Mr. Phelps could have been charged with the preparation of the Majority Report. He concluded with a generous tribute to his successor, remarking on the advantage of the personal intercourse which the Commission had rendered possible, so that he had learned that the brilliance of Mrs. Webb's ability was only equalled by the devotion of her life. Mrs. Webb's two lectures attracted even larger audiences. Rows of young men and women found seats on some of the lower bookcases ; some stood, and many went away unable to get in. [It is becoming a matter of serious importance to the College, if it is to avail itself fully of the opportunities opening before it, that it should have a proper hall, where these large audiences can be accommodated without putting the library to a use for which it was never designed. More than 130 persons are sometimes crowded into the lower room at the lectures of Prof. Henry Jones, and the problem of seating them is serious.]

The conscience of the country—if Oxford in any way reflects it in its ardent youth—is being deeply stirred, and freedom of discussion is essential to get the facts implanted in the public mind. Of this the University itself recently afforded a conspicuous example. At the summer meeting of the University Extension School, two years ago, the twelve o'clock hour was devoted day by day for about ten days to a series of sociological discourses in which representatives of all views took part. Opened with a remarkably lucid and judicial pronouncement by Lord Courtney on the methods of such study, it was continued (among others) by Sir Wm. Chance and Sir John Gorst, by Messrs. Masterman and Snowden on the one hand, and Mr. St. Looe Strachey on the other. (It is hardly credible that the authorities of a neighbouring University, when all arrangements had been made, should have forbidden Mrs. Webb to speak within their walls!) It will doubtless be long before theology can be treated at Oxford as freely as sociology. But the recommendations of the Chancellor point in that direction ; and if ever that result should be achieved, Manchester College will have contributed something to the cause of liberty.

THE PROBLEM OF MORAL EDUCATION IN SCHOOLS.

MONS. RENOUVIER has somewhere remarked with penetration that notwithstanding the efforts put forth by progressive governments in the cause of the education of the people, we are nevertheless compelled to recognise the absence of any doctrine capable of filling the moral void of the souls and the hearts of men. "The civilisation of modern societies rests only on a superficial stratum, whose depth will not be much increased by means of primary instruction as we understand it."

We have only to consider the neutrality of our own State, since 1870, toward the whole question of religious and moral education in our schools to realise the significance of his words as affecting the present crisis in the history of our national education. Indeed, if the truth must be told, although the "religious difficulty" has been alive in our midst and challenging us since that date, we have invariably shirked it and steadfastly refused to grapple with it. The consequence is that our State education, in comparison with the high hopes originally entertained for it, has proved woefully ineffective, and that while we have been unstinting in our efforts to supply it with a more and more adequate intellectual outfit, we have lamentably failed to pay any heed to its soul, or to feel even that it had need of any. We have boxed up religion in a tight compartment, and labelled the main portion of the curriculum "secular" with a shrewd hint to the teacher that here at least he should mind his own business. We have not perceived that in so doing we degrade his high office and stem up for education all the issues of life.

And if we consider the same problem as it now presents itself in the wider world, especially in those countries where more or less "secular" solution has been reached—in France, in the United States of America, in Japan, in India, and in some of our great colonies—we shall discover, with the possible exception of Japan, a state of educational unrest, perhaps acuter even than our own, and that such "solution" is really no solution at all, is, at best, but a stage preparatory to such a solution. In India a narrowly secular and purely intellectual education is proving a fatality. In the United States of America the existence and rapid growth in power and influence of the recently-formed Religious Education Association, with the best minds of the nation behind it, proves eloquently enough that there too all is far from well. In France, in spite of a noble and most strenuous effort since 1882 for an effective State lay moral education, there is a hoping against hope that all may yet be well, but the cry of its one great educational prophet, Félix Pécaut, still wails like a dirge over all—that, as yet, to the soul of the nation no adequate appeal is made. In Japan, since the issue by the Emperor and acceptance by the nation in 1900 of the Imperial Rescript on Education, there is less heart-searching, for the Rescript still speaks with authority as with the voice of a god, and with the sanction of the whole past national life

and the worship of ancestors enforcing and establishing it, while, at the same time, it deals with such fundamental moral principles only as appeal to the enlightened reason.

Japan and France, with their secular systems, have both more or less resolutely grappled with the problems of the sanctions demanded for the moral life. France has passed in turn restlessly from one sanction to another, the dominating note at present being that of social solidarity already assailed by the philosophers. Japan, on the other hand, in the inculcation of a patriotism which does not hesitate to demand of each citizen the supremest sacrifices for the national life, appears to address a more commanding and enduring appeal to the nation's soul. The question, however, remains:—Will a deeply-felt patriotism, however grounded, in the nation's past, will a fine sense of social solidarity, though its bonds be humanity itself, ever satisfy the soul athirst for the infinite? Will anything short of the infinite stir the infinite in man? Will he not have ultimately to take refuge perforce in the Source of All, and must he not feel, if the trust and peace and security (which nothing can mar) are ever to be his portion, that not only the highest interests of his nation and of humanity, but the highest interests of the universe itself (of which he is an integral part, and in which he lives and moves and has his being) call to him irresistibly for his utmost devotion? And must he not learn to cry when the fierce struggle within him goes on between the vaster and the narrower claims—"Not my will, but Thine be done!"

Ill-stated though they be, these are the questions which confront the educational world to-day. And, under our changed conditions, let me again repeat, they have never yet been grappled with. Those changed conditions are, that whereas education was originally the prerogative of the priest, it is now, in the main, that of the laity, and that the laity has never yet learned to explore deeply, and, having explored, to trust the deepest intuitions of its own soul.

HARROLD JOHNSON.

A GRAVEDIGGER SCENE.

BY ONE OF THE MANY WHO THINK THEMSELVES GREATER THAN SHAKESPEARE.

It was Sunday evening, and the congregation had dispersed. I was making my way into the church to take a last look at a famous fourteenth century tomb. Not a soul was visible; but the sound of a pick and the sight of fresh earth showed that the sexton was at work digging a grave. I walked to the spot. A bald head, the shining top of which was now level with the surface of the ground, raised the hope that he would prove to be a sexton of the old school. I was not disappointed. "Good evening," I said. "A good evening to you, sir," said the sexton, pausing in his work with the air of a man who welcomed an excuse to rest. "And whose grave is that you're digging?" I asked. "Old Sally Barter—mother to Tom Barter—him as keeps the 'Nag's Head.' And a bad job for him as she's gone. If it hadn't been for old

Sally he'd ha' drunk hisself to death long ago. And who may *you* be?" he asked, as though realising that this sudden burst of confidential information was somewhat rash.

"Oh, I'm nobody in particular. Just passing through and taking a look round."

"Ah! there's lots as comes looking round, nowadays. More than there used to be. Why, bless your life, I remember the time when you nivver seed a soul in this village except the home-dwellers. And now there's bicycles and motor cars almost every day. Most of em just pokes their noses round and then off they goes. Some wants to see the tomb inside, and then there's a big stone over an old doorway at the back o' the church, what they calls 'Arrowing o' 'Ell, though *I* don't know what it means. You've 'card on it? Well, I suppose its something wonderful, but *I* could niver see no 'Arrow and no 'Ell."

"I'll tell you what, sexton," I said, noticing some obviously human bones in the earth at his graveside, "this churchyard needs a bit of new ground."

"Ye're right there," said he, "it's needed that a good many years. But we can't get no new ground. Old Bob Cromwell as own's the land on that side won't sell, and Lord —— won't give, so wot are yer to do? Why, I do believe as there's hundreds and thousands of people buried in this little churchyard. It's a big parish too, and they've been burying their dead here since nobody knows when. Bones? Why in some parts there's almost as much bones as there is clay. Yer puts in one, and yer digs up two: that's about what it comes to. I sometimes says to my missis, 'I wonder who they'll dig up to make room for me.' 'Yes,' she says, 'and I wonder who you'll be dug up to make room for.' It's scandalous, that's what I says."

"But does the law allow you to disturb these old graves?"

"It does when they're old enough. But you can't be over particular in a place no bigger than this. Of course we're a bit careful like. But ask no questions and I'll tell yer no lies."

"But this grave you're digging now; how long is it since the last interment was made in the same ground?"

"Well, that's a pretty straight 'un. That's what I call coming to the point! Thank 'ee, sir—and good luck to you and yours! However, since you seem a plain-dealing gentleman, I'll tell yer summot as I wouldn't tell everybody. You poke your stick about in that soil over there and you'll find some bits as belonged to Sam Wiggin's grandfather on his mother's side—I poked my stick as directed—that's his tooth you've got now; but I won't swear to it, as things had got a bit mixed, no doubt, afore they put him in. Wait a bit though. What's under that big lump at the end o' my spade? (he reached out a spade and touched a clod; I turned it over and revealed the thing it hid: he examined it carefully). You see, you can generally tell after a bit o' practice what belongs to what. Putting two and two together, what with them bones coming up so regular, and that bit of coffin furniture right on the top on 'em, I reckon we've struck 'im much as he was put down in '62."

"Are none of his relatives living?" I asked.

"Why, yes, of course they're living. Didn't I tell yer as he was grandfather to Sam Wiggin—that's 'im as farms the Leasowes at t'other end of the village. What'll he say?—why, nothing o' course. Them as sees nothing, says nothing."

"But," I said, "if Sam comes to church next Sunday he'll see his grandfather's bones sticking out all over this grave."

"Ow's 'e to know they're his grandfather's? There's no name on 'em," said the sexton.

"But surely he will remember that his grandfather was buried in this spot."

"Not 'im. 'E don't bother 'is 'ead about grandfathers. Sam Wiggin! Doesn't know 'e ever had a grandfather. Somebody else might take it up? Not in this parish. Besides, we've all got used to it. Folks here is all mixed up wi' one another while they're living so they don't mind gettin' a bit mixeder when they're dead."

"But is the Parson used to it along with the rest of you?"

"Well, yer see, I allus clears up before he comes to bury—ribs and shins and big 'un's as won't break up. Skulls break up easy; yer just catches 'em a snope with yer spade and they splits up down the joining. Week afore last I dug up two beauties under that yew; anybody might a' kep 'em for a museum. I've knowed them as would ha' done it and sold 'em for eighteenpence apiece. But I couldn't bring my mind to it."

"So you just broke them up, I suppose?"

"No, I didn't. One on 'em belonged to a man as I once knowed; leastways I remember him as a young chap. He was underkeeper at the Hall. The young woman he wanted to marry wouldn't 'ave 'im, so he shot hisself wi' a rook gun. I knowed it was 'im by the 'ole in 'is 'ead, no bigger nor a pea. Just think o' that! No bigger nor a big pea, I tell yer, and as round as if it had been done with a punch. I told my missis about it when I went 'ome to my tea. I says, 'Do yer remember 'Arry Pole, the young keeper in the old lord's time, what shot hisself over that affair wi' Polly Towers?' 'Remember 'im?' she says. 'Why I used to go out walking wi' 'im myself afore he took up wi' Polly.' 'I thought you did,' I says; 'well there's 'is skull. See that little 'ole in it, clean as if it had been cut wi' a punch. He never shot hisself, not 'e! Why, bless yer heart, doesn't it stand to sense that if 'e'd done it 'isself, he'd 'a 'most ha' blowed 'is 'ead off, leastways made a 'ole a lot bigger nor this. And wot's more, there'd ha' been a 'ole on the other side, and there wasn't any sign o' one.'"

"But perhaps it wasn't 'Arry Pole's skull?"

"Yes, it was. Why, where's the sense of its not bein'? I remember his bein' buried as if it was yesterday and knowed the spot quite well. And do yer think it likely that two men 'ud be put in the same grave both wi' rook bullets in their 'eads. If it wasnt 'Arry Pole, who was it?"

"But wasn't all this gone into at the inquest?"

"Well, yer see, it's over forty years since it 'appened, but I can remember as the 'ole were looked into and there was a good deal o' talk at the time. But there was two men as said they seed him do it, and they couldn't find nobody else to suspect. So, yer see, they made it out some'ow. But yer'll never make me believe 'e did it 'isself—not after I've seen that 'ole."

"I wonder who shot him," I said meditatively.

"Yes, and you'll 'ave to go on wondering till the Judgment Day. Yer'll find out then. All I can tell yer is that it wasn't me and it wasnt Polly Towers. However, when I found his skull I did'nt break it as I do wi' most on 'em. I just kep' it in a bag and put it back when I filled in the grave. But you were askin' me about Parson. Well, I telled him the state o' the churchyard when he come to the living. At first he took it pretty easy. 'Hide 'em as far as you can, Johnny,' he says to me. 'And remember there's this great consolation—they'll all be sorted out on the Judgment Day.' But one day something 'appened as give Parson a pretty start. It was one of these chaps in motors I reckon, as did it. I see him one Saturday night rootin' about the churchyard and lookin' behind them laurels where I used to pitch all the bits and bobs of bone as I see lying about. I've often wished I'd took the number on his motor and then we'd ha' catched him fine! But he was a gentlemanly looking young feller and I didn't suspect nothing at the time. Well, next morning, when Parson comes to read the service, what do you think he found? Why, there was a man's thigh-bone, large as life, stuck in the middle of the big Prayer-book at the Psalms for the day. Then when he opens the Bible to read the lessons blessed if there wasn't a coffin plate, worn as thin as a sheet of paper, marking the place. Then he goes into the pulpit and the first thing he sees was a jawbone full of teeth lyin' on the cushion; there was ribs in the book-rack; there was a tooth in his glass of water; there was bones everywhere—you never see such a sight in all yer life. The young man must ha' taken a basketful into the church. Some he put into the pews, some into the collectin' boxes, some under the cushions—you never knew where you were going to find 'em next!"

"That was a blackguardly thing to do," I said. "The man who did it deserves the cat."

"So he does," said Johnny. "But I can tell yer, its made us more partikler ever since. Everything behind them laurel bushes was cleared out and buried next day, and, my eye, you wouldn't believe what a lot there was. Barrer-loads! I'm told that when Lord ——, up at the Hall, heard on it, he nearly killed hisself wi' laughin'. There's some folks"—here Johnny lowered his voice—"there's some folks as thinks that his lordship 'ad a 'and in it hisself. Some says it was one of them wild chaps as 'e's allus got stayin' with him. That's more likely in my opinion. But it wouldn't surprise me, just between you and me, to hear some day that his lordship was going to give us a bit o' new ground."

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

EQUIVOCAL THEOLOGY.

DISCUSSION.

SIR.—The interesting article on "Equivocal Theology" deserves serious notice, for if its contentions are valid they involve very weighty consequences for some liberal theologians, requiring them to abandon modes of speech which they have used in all sincerity, and to which they are strongly attached.

I must begin my remarks by expressing my entire dissent from the ascription of authorship which stands at the head of the article. It would be quite contrary to the writer's principles to use the word "captious" in any but its ordinary sense, and in that sense I altogether deny his right to its use. The article is the expression of reverent and scrupulous thought, and raises in a perfectly unobjectionable way a question of the gravest import. I only hope that my suggestions may show as little of the captious temper.

In principle there is no difference between us; for the writer allows that terms which contain "fluid conceptions" may be used with some latitude of meaning. The question, then, is, where are we to draw the line? He refuses this latitude to terms "which have carried through the ages fixed meanings bound up with particular historical associations." It seems to me that this rule, if I correctly understand it, would impose a very undesirable restriction on the use of language. We could not speak of Christ; for though the word was not precisely defined, it certainly conveyed for a long period some notions which we no longer accept, such as the belief in the approaching personal return of Jesus to reign as a triumphant monarch. We could not refer to the kingdom of God, because we cannot receive the New Testament eschatology, and so we should have to discard the use of the Lord's Prayer. We could not allude to heaven as the abode of blessed spirits; for the place of bliss a little way above the earth has wholly vanished from our thought. I know not whether our critic would go so far as this; but such results seem involved in the distinction which he draws.

I am inclined, therefore, to seek for a different line of demarcation, and to distinguish between terms which are purely theological and those which, as the expression of religious emotion and experience, necessarily admit some variety of interpretation. Those of the former class ought to be used only in their accepted dogmatic sense. The term, "the incarnation," furnishes an excellent example. It is intended to denote an alleged fact, which has been dogmatically defined; and to say that you believe in the incarnation, when you mean something widely different from the dogmatic formula seems to me quite unwarrantable. There are, however, other terms which are adopted as expressive of some vivid religious experience, and which therefore convey a

varying extent of meaning according to the depth of that experience, and so are rather the seeds than the products of dogma. I cannot but think that two of the phrases which have been selected for animadversion are of this kind. Our critic gives a definition of the "Spirit of Christ," which he says is the meaning in the New Testament, and that to use it in any other meaning is "to trifle with thought and language alike." But he does not allege that it has ever been dogmatically defined by the Church, and I presume that the definition is his own. Now, the phrase is of very rare occurrence in the New Testament, where it is used five, or perhaps six, times, and it is never defined. It is, therefore, perhaps a little magisterial to assert positively that it has any absolutely certain and unalterable meaning. It is quite natural to ascribe to particular phrases the sense which we ourselves have been taught to attach to them; but in the absence of definition those who read the New Testament without, or with a different, doctrinal bias may as legitimately find in them another and less rigid significance. The phrase in question, it seems to me, is one of those expressions which brought to mind a common Christian experience, but what precisely that experience indicated doctrinally was left to subsequent reflection. I quite agree that it indicated more than a tone of mind and temper; but at all events it included that as an essential part of its meaning, and a man whose thought did not carry him further was justified, provided he had the experience, in using the current phrase. That phrase might hold for him a growing richness of thought, and he might come in time to recognise its inclusion of a personal and vital energy which was not at first clear to his consciousness. The disuse of the term would involve for such a man spiritual loss, and our critic does not suggest any substitute for it.

Similar remarks will apply to the phrase "the grace of our Lord Jesus Christ." It also, apart from the benedictions at the ends of several Epistles, is not of frequent occurrence, and is never defined. In one passage, however, it seems most naturally to refer to Christ's graciousness of character and action (2 Cor. viii. 9). I was not aware than any one made it mean only "the gift that was in him," though that meaning might be sufficient in one or two passages of the New Testament. Generally, it seems to refer to the grace of God dwelling in him, and transmitted through him to mankind. It would, however, carry us too far to examine this point more fully; but I hope sufficient has been said to show that liberal theologians are entitled to use religious terms even when they ascribe to them a meaning which falls short of their possible fulness of content in a higher and purer consciousness.

I have limited my remarks to the two leading phrases; for with the further portion of the article I am in much fuller accord. Though it may be legitimate to use some words in a lower and a higher sense, the degradation of religious, and indeed of all other, language ought to be carefully avoided. I would only plead that when the fundamental experience is the same we ought not to abrogate phrases which contain for use precious and vital

thoughts, and for which there is no substitute, even though they may have suggested further ideas which we are no longer able to accept.

Oxford.

JAMES DRUMMOND.

SIR,—In E. P. B.'s very seasonable letter there is one sentence which seems to me to be pregnant with most important consequences in relation to the future of religion both in this country and elsewhere.

"Sin," says E. P. B., "in its religious sense is wilful rebellion. If the religious sense is gone, let the word go also; if 'wrong-doing' is only undeveloped good,' or 'mistaken quest,' it is no longer 'sin.'"

If I correctly understand your admirable editorials, they imply a conception of sin which E. P. B. calls "the religious sense." On the other hand, in the same issue of THE INQUIRER, the Rev. G. T. Sadler tells us that "our sin is the result of our self-ignorance," and that "evil is seen to be good in the making." Surely this equivocal use of the word "sin" is most undesirable; and, as in all religious newspapers that I know of (except the *Christian Commonwealth*) "sin" is uniformly used in the former sense, it would prevent a very mischievous confusion of thought, if writers who hold Mr. Sadler's view would use instead of "sin" some such word as "error," which does not carry with it, as an essential part of its meaning, *conscious disloyalty to the ideal, i.e., to the voice of the Father within us*. I fear, however, there is no possibility of getting this needed alteration made; for it so happens that very many of the sermons of the Rev. R. J. Campbell, Rev. Rhondda Williams, and of the few other preachers of the same school, derive very much of their impressiveness and value from this most convenient equivocal use of the word "sin." In the minds of their hearers this word inevitably awakens the idea of felt and wilful disloyalty to the claims of the self-revealing God; but this is an idea which, in other parts of their sermons, these preachers emphatically declare does not belong to the meaning of sin. Fortunately for the moral and spiritual effect of their very eloquent and able discourses, the audiences are too deeply affected by the inwrought solemnity and religiousness of which the word "sin" cannot be divested to be much influenced by the preacher's philosophical definition of the word.

In view, however, of this inherent and basal inconsistency, I venture to predict that no very lengthened vogue is in store for "new theology" of this monistic stamp.

This equivocal use of the word "sin," not only leads to intellectual confusion, but also (in my view) to a serious weakening of the moral energies of the soul. It tends to take all force out of those sentiments of self-condemnation and self-contempt which we instinctively feel when we yield to some selfish or ignoble prompting; for who can reasonably blame either himself or anybody else for an indulgence in selfishness or vice, if every such indulgence is to be regarded as a well-meant but mistaken attempt to realise what seemed, at the moment, to be our truest good? Instead of self-condemnation for sin, we ought, if these "new theo-

logians" are right, simply to feel regret or self-pity for our unavoidable short-sightedness.

In his excellent discourse at the recent gathering of the members of the Progressive League, Mr. Lloyd Thomas says: "Jesus called men who fed their very souls on shams hypocrites and vipers." Would Jesus have used such language, had he thought that hypocrites could only be fairly charged with a mistaken judgment which they had had no means of correcting?

It is quite possible that when Jesus was thus sternly denouncing hypocrisy some high-minded and philanthropic Stoic may have been present—a "new theologian" of the period—who might have replied to Jesus: "Master, I sympathise with your efforts to rid the world of selfish individualism, and to unite all mankind in the unbroken oneness of universal love; but surely you lack philosophic discernment. You do not appear to see that if some Scribes and Pharisees are hypocrites they are none the less, to the best of their imperfect ability, seeking to give expression to what they, at the time, believe to be a really good idea of conduct. Their wills cannot possibly be at variance with, and resist, the will of the eternal God; for to say that they can ever do this would be to introduce a dichotomy into the cosmos, and so remove the very foundation of any rational philosophy."

To this we can, I think, imagine the Master thus replying: "My friend, I admire your character, and your strenuous self-sacrificing efforts to rescue your fellow-men from suffering and from the tyranny of blind selfishness. You and I are practically seeking to reach the same divine goal. But just because I respect and love you I am the more impelled, at the risk of being thought intolerant, to express my entire dissent from your philosophy. To me it seems self-evident that hypocrites and sensualists are well aware that it is for the gratification of some of their own personal desires that they are thus acting; and that, in so acting, they are resisting what they feel to be a divine authority within their souls. I am convinced, too, that the best and only way to do them real spiritual good is at first to plainly tell them that I blame them, because I believe that they are knowingly working against God, and all that is divine; and that, till they repent, there can be no real peace for them, no approval from the God within, no permanent respect from their fellow-men. Hence, my friend, I feel bound to reject, as fatally defective, a philosophy which tells sinners that they are only labouring under mistakes which time and experience will correct. Such philosophy appears to me to neglect the indispensable and invaluable insight of the conscience and the spirit, and by this neglect to become unfavourable rather than favourable to the realisation of that Kingdom of God on earth which both you and I intensely desire, and for which we are both ready to sacrifice our lives."

I may add, in conclusion, that this equivocal use of the word "sin" is the more influential for good or ill by reason of the fact that it necessarily carries with it a like equivocation in the religious use of the words "repentance" and "forgiveness."

C. B. UPTON.

Littlemore, Oxford.

SIR.—It is well to be wary of using words in a loose way and emptying them of their meaning, and your "captious critic," as he styles himself, makes us reconsider our language, but not come quite to his conclusion. He seems to want to tie us to a specialised use of certain words and terms adopted by some theologians, whereas at the same time or earlier, and even in the Christian church, they have had wider significance. Many of the terms, moreover, were not framed by Christian theologians but, to use E. P. B.'s expression, "captured" by them. There has been a great deal of "divining" before and apart from Christianity; divining rods are still used to ascertain the locality of springs; and the time-honoured Christian reference to "John the Divine" does not imply that he was "very God of very God." Worship is not the "self-presentation of the creature before the Creator" in the Prayer-book phrase of the Marriage Service, "With my body I thee worship." Nor is "his worship the Mayor" our Lord and Maker. The definition given of the meaning of the terms "spirit of Christ," "grace," "incarnation" and "sin" may be right and helpful; but it is quite possible for a sincere student to give different interpretation to some of them as used in the New Testament. The study of etymology, moreover, shows that the root-meaning of these words, and the sense in which their meaning has been and is often embodied in literature, is not what E. P. B. holds to be correct. I suggest that while trying to understand the special meanings to words that have been imported into them by dominant schools of theologians, we should not ignore other interpretations and uses that have been widespread, that we should have regard to the root-meaning of the word, and when we are convinced that we have got nearer to the heart of Christ than orthodox theologians, we need not surrender all the New Testament expressions to them.

Brighton.

PRIESTLY PRIME.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

IS GOD ALL-POWERFUL?

SIR.—Perhaps the following quotation from Robinson's "After Office Hours," used in Mark Rutherford's book, "Clare Hapgood," may be timely:

"Many of our speculative difficulties arise from the unauthorised conception of an omnipotent God, a conception entirely of our own creation, and one which, if we look at it closely, has no meaning. It is because God could have done otherwise, and did not, that we are confounded. It may be distressing to think that God cannot do any better, but it is not so distressing as to believe that He might have done better had He so willed."—Yours, &c.

Hamburg.

GARDNER PRESTON.

SIR.—I thank Mr. Smitton for sheltering me behind John Stuart Mill, but I do not think this refuge covers me. If I wanted a shelter (which I do not) I should prefer Emerson, Herbert Spencer, or Matthew Arnold, those most modern and most rational of theists.

I have long felt that all the theologies have suffered, and fatally suffered, from excessive humanising of God. God is everywhere, and therefore He is perfectly and locally nowhere; and His great white throne is the universe, which He pervades. Everywhere He is doing the best He can with his material, tiger or lamb, hero or Christ; in Palestine or Bethnal Green; and the one duty of every conscious atom is to help Him to achieve that best. It is really all so very simple when once we cease to over-humanise Him and locate Him.

One of your correspondents says that he would like to refresh his memory with a full report, and suggests that others might like to do the same. Your advertisement columns have already notified that the sermon is published in the November number of *The Coming Day* (Fifield, Fleet-street, London).—Yours, &c.,

J. PAGE HOPPS.

THE ANTI-SWEATING LEAGUE.

SIR.—I am glad that you have given such prominence to the appeal of the National Anti-Sweating League, to enable them to organise the workers affected, and to watch the operation of the Trades Boards Bill, in order to make it an effectual preventive to sweating and the evils accompanying sweating.

Will you allow me to supplement this by an appeal to people in the Manchester district to help the work of the local branch of the League. The committee formed in the enthusiasm created by the Sweated Industries Exhibition has become from various familiar reasons denuded of its workers. A most hopeful and so far successful endeavour has been made to get together the home workers in certain selected districts to form a Home or Out-workers' Association. We sorely need a few willing friends who can undertake to meet the workers and interest themselves in their conditions of work and life. The financial support of those who could not give time would also be welcome. The amount required would not be large; £50 would enable us to clear arrears of debt and pay the salary of an organiser and visitor for some time.

I can promise, to anyone who is drawn to assist, a deeply interesting and extremely useful piece of social service. The acting secretaries, Mr. Gibson Johnson, 20, Vicarage-grove, Eccles, and Miss Maud Smith, Lower Fold, Marple Bridge, will be glad to receive the names of any who are willing to serve either on the committee or to subscribe.

Perhaps I should add that we are working in close relationship with the Women's Trades Union Council, whose attention is given more especially to the workers in factories or workshops. With them we shall hope to cover the ground which is necessary to carry out the ideas of the National Committee.—Yours, &c.,

RICHD. ROBINSON.

Ellisfield, Bowden, Cheshire.

THE FUND FOR MISS COLENSO.

SIR.—May I be allowed to report that the following ministers and laymen (some of whom had already subscribed through other channels) have sent subscriptions to the above fund since I last reported. The whole sum subscribed now amounts to £177 16s. Subscriptions are still coming in, and I shall still be happy to receive them.—Yours, &c.,

PHILIP H. WICKSTEED.

Childrey, near Wantage, Nov. 24.

Subscribers since report of November 6:—Revs. C. D. Badland, James Harwood, J. M. Lloyd Thomas, C. J. Street, Edwin P. Barrow, William Agar, W. Lyddon Tucker, Frank K. Freeston, H. S. Solly, Hugon S. Tayler, John Fox, Cyril A. Greaves, Mr. R. W. Kittle, Miss Edith Gittins, Mrs. Russel Martineau, Miss He'en S. Cross, Mrs. John Johnson, Miss Catherine Gittins, Mr. J. C. Hollins, Mr. J. M. Gimson, "B. C.," Mrs. R. B. Lawrence, Mr. and Mrs. H. J. R. Herford, Mrs. R. A. Armstrong, Mr. Hanger, Mr. S. Harris, Mrs. S. Harris, Miss Amy C. Herford, Miss M. C. Martineau, "C. B. H.," Mr. Arnold Lupton, Mr. E. C. Harding, Miss H. Wainwright, Mr. Frank Evers, Miss A. R. Wicksteed, Miss E. A. Matthews, Mr. A. J. Hamblin, "L. M. O.," Mr. L. Gordon Rylands, "Bees," Mrs. Swannick, Mr. Alfred Clarke, Miss Anna Sharpe, Mrs. Robert Spears, Mrs. J. M. Perry, Mr. I. Solly Lister, Mrs. Jeremy, Miss L. Toulmin Smith, Mr. William Geldart, Mr. Charles G. Higginson, Miss E. D. Higginson, Mrs. H. Laws, Mr. and Mrs. G. W. Chitty, Mrs. Teichmann.

In the last announcement, Miss Rebecca Geldart should be Miss Rebecca Gardner.

BOOKS AND REVIEWS.

PETRARCH.*

PETRARCH was an indefatigable letter writer. His letters were literary compositions, and in spite of his affectation of carelessness he seems habitually, if not invariably, to have kept copies of them, however intimate or personal the subject matter may have been. The great folio of his works contains altogether forty-three books of letters, apart from the metrical epistles. Now there is always a fascination in making oneself acquainted with the conditions and the intimate personal relations of a bygone age. Petrarch's mind was an inexhaustible storehouse of rather superior commonplaces, which he could always enforce with that army of classical illustrations and quotations that marches in serried ranks through his correspondence. But nevertheless the sincerity of his friendships, the constant self-revelation of an interesting and complex character, the occasional vividness of his descriptions, and the occasional felicity of his apothegms make his letters decidedly interesting reading. One feels all the time that, though they never succeed in being what they aim at, they really are, in spite of

* Francesco Petrarca, Poet and Humanist. By Maud F. Jerrold. London: J. M. Dent & Co. Pages xi—350. 12s. 6d. net.

themselves, something—although it is something else.

And then Petrarch is a very great poet. Most readers, it is true, find or suspect in his lyrics a touch of the insincerity which became an almost indispensable ingredient in the effusions of his innumerable followers; but though they are the parents of a vast host of extremely mortal progeny, they are themselves of immortal beauty.

If the appetite for posthumous fame is capable of being satisfied, and if Petrarch could have known the measure of posthumous fame that would be his, surely he would have been the best satisfied of mankind? Far indeed from it. He made great sacrifices of the things most esteemed by the world for the sake of securing fame, and his industry was indomitable. But the monuments on which he intended his fame to rest were the heroic poem of "Africa," which was never completed, and the nine actual books of which one would think had never been read in their entirety except by editors, and possibly by biographers and authors of monographs, and a history of Rome, in the form of biographies, which likewise remained a fragment, and has likewise sunk into complete oblivion. It would indeed have been a blow to Petrarch could he have known the cruel stroke of irony which was to assign these works to the lumber room of literary history, and to find an imperishable monument to his fame in his Italian poems. Not indeed that he was careless of these latter. He knew and mildly appreciated the celebrity they brought him. He was, indeed, too vain to underestimate appreciation of any kind. But to his contemporaries, as to himself, his Italian poetry was a mere incident in a literary career that moved in Latinity as its element. Indeed the whole influence and effect of his public example and precept led the efforts of literary men from the vernacular channels, into which they were beginning to flow, back into Latinity; and he frequently professed a positive contempt for that Italian language of which he was such a consummate master. Thus he writes with extreme indignation to a friend on the subject of certain sentiments which he had uttered, and expresses the hope that as the said friend wrote in Italian and not Latin, he was not expressing his real sentiments—as though the vulgarity of the medium he had adopted must have dulled the fineness of his perceptions! Petrarch succeeded all too well in his preposterous attempt. He was a man of such wide reputation and influence, in his day, that only Erasmus and Voltaire, not even Goethe, can be ranked in this respect as his equals. So under his impulse the splendours of Italian literature, which began with Dante, with Petrarch himself, and with Boccaccio, were submerged again for something like a century. But time brings its revenges, and the Latinity of Petrarch and the rest of them is now of interest only to those belated humanists who seriously regard the elegance of literary exercises as the measure of progress, civilisation and mental and moral worth; whereas the "Rime" emerge as one of the chief glories of Italy. Here is a matter enough for reflection and discourse.

Add to this that Petrarch himself presents a fascinating and baffling psycho-

logical study. He strikes the friendly critic as a mass of inconsistencies, and the hostile critic as a mass of insincerities. In any case his complexity challenges analysis. And finally, in addition to constant self-portrayal in his letters and in his other works, he has left an exceedingly frank "Epistle to Posterity," and three dialogues, known as the "Secretum," which contain a self-examination so searching as to have been compared to Augustine's "Confessions." It is easy to understand, therefore, that he never fails to tempt biographers.

At the root of all the conflicts and contradictions in Petrarch's character lies the fact that he was by deep and intimate conviction a mediæval ascetic, and by taste, disposition and relentless natural trend a humanist and a classicist. His tastes were simple and refined. Anything like coarse licentiousness of thought or conduct were absolutely alien to his character and disposition. Judged by the standards of his time, his life, if not absolutely irreproachable, was as far as possible from being scandalous. It is true that though he held ecclesiastical preferment, he was the father of a son, who in life and death gave him little but anxiety, and of a daughter who was a constant joy to him, and was the support and solace of his declining years. But he definitely reformed his ways about the age of forty, as he tells us. The deep passion that he cherished for Laura (generally identified with a certain Madame de Sade), was of an increasingly spiritual character, and in its later stages need certainly have caused a secular conscience no uneasiness. When Laura died it had already become, or was rapidly becoming, a purely uplifting friendship; and her severity, for which Petrarch lived to be profoundly grateful, had always been a chastening and ennobling influence upon him. But to his inexorable ascetic conscience deep love of any earthly being, no less than love of present or future fame, was an offence against the supreme love for which nothing could atone. His ways of life were so simple as to border on austerity. A vein of tender melancholy gives a unique charm to his poems. No one can call them robust, but they are penetratingly beautiful, and are filled with the modern spirit of delicate sensitiveness to the influences of nature. But because he loved fame and loved Laura his innocent and pensive life was, in his own eyes, that of a sinner. What he felt to be good he believed to be bad, and he knew that if he could but feel as he believed, he would wish for (and therefore win) the victory that he now only wished to wish for.

The special feature of Mrs. Jerrold's scholarly and discriminating work is that it lightens the besetting suspicion of insincerity by focussing on or about the year 1342 a number of writings and events in Petrarch's life which, to say the least, give us leave to think that the struggle reflected in the "Secretum" is not a mere record of chronic velleity, but represents a veritable "conversion" which actually brought Petrarch's conduct and affections as nearly into harmony with what he thought they should be, as the ineradicable contradictions between his disposition and his convictions would admit. The study is of deep interest. Mrs. Jerrold's

own judgment of Petrarch, and the reflections on life that naturally rise out of her theme always keep us on a high plane. Does she overestimate the literary significance of much of Petrarch's work? Does she fail to distinguish clearly between the stimulation of interest in the classics and the cultivation of the trick of imitating them? Even if she does (and who is to judge?) her estimates are genuine. She has no vested interest in Petrarch's merits. She never pleads or warps or tries to make out a case. And it is pleasant to be able to add the praise (that can seldom be awarded in this connection) of Latin correctly printed and correctly translated; but we could sometimes wish that references were more systematic, abundant and precise.

P. H. W.

THE NEW BOOK ON SHAKESPEARE*

If a book on Shakespeare can be an event at this time of day, Mr. Harris is to be congratulated on having produced such a book. Books on Shakespeare are generally duller than they ought to be, but here is one, in spite of many limitations, delightfully readable from end to end. The writer sets out to demolish the conventional academical view of Shakespeare, which he regards as false religion; he has the Protestant fervour, the Protestant method, and something of the Protestant sadness. Being not of the Catholic, but of the Reformed faith, his appeal is to the word; he quotes texts with masterly force; he has the high courage of conviction; but he has the same personal animus towards those who interpret differently, and conveys an impression of being rather hard and one-sided. His chapter on Shakespeare as humourist is brilliant, and yet he himself often fails in humour, and sometimes he confounds truth with the point to be proved, as in the unworthy treatment of "Cymbeline."

"Mellifluous Shakespeare, whose enchanting quill
Commanded mirth or passion, was but Will."

So wrote one of our dear Elizabethans, and such is Mr. Harris' idea. He finds in the Plays a brooding, tender, sensual nature, an artist averse to action, feminine rather than masculine. He vigorously asserts as the main fact in the poet's life a disastrous love affair, which laid bare before him the perfidy of a woman and a man, and maintains that this fact directed the genius of Shakespeare in *Brutus*, *Hamlet*, *Macbeth*, *Othello*, through the destruction of *Antony* and *Cleopatra*, right on to the ravings of *Lear*, and the suicidal monomania of *Timon*. Those who come to Shakespeare in kid gloves will be shocked. For myself, I consider that Mr. Harris' definition of sensual savours too much of the conventicle—after Goethe and Browning we ought to be above those snuffing distinctions of flesh and spirit. And I consider, too, that he forces the whole proposition, a little in the manner of that most depressing of all bores, Euclid, forgetting even Euclid's wise reservation that the whole is greater than the part. Taking up Shakespeare's Plays we fall to pondering over Shakespeare the artist. Now, if he

* *The Man Shakespeare, and his Tragic Life-Story.* By Frank Harris. Frank Palmer, 7s. 6d.

was an artist as aloof from the burning passions of his plays, as some critics make out, then he was a phenomenon unparalleled, differing not in degree, but in kind, from all other artists; and if he was an artist according to Mr. Harris, constantly blurring and limiting his characters by the intervention of his private and personal self, then he was a shockingly bad artist. But surely we may soften Mr. Harris' crudities, and take a middle course. As Nietzsche says "We know the subjective artist only as the poor artist; in every elevation of art we demand the redemption from the 'ego.'" I find this redemption in Shakespeare. I find a man who has thought, felt, and suffered, stating these thoughts, emotions, and passions objectively, treating his own experiences with such breadth that his "ego" becomes a universal "ego." I cannot imagine the best of the comedies or tragedies to have been written by any other man than one who has bitten the forbidden fruit with his own teeth. "Measure for Measure," which Mr. Harris dismisses so curtly, surely was the work of a man who had faced the sex problem in every mood; surely there are depths of knowledge in "Othello" which only experience can reveal. I would go so far as to say that the unique power of Shakespeare as a dramatist is owing to this, that instead of the subjective merging in the objective, there is always some antagonism. Shakespeare accepts the external world of men, and has an almost passionate admiration for men of action, but constitutionally he is meditative and averse to action, and has but little faith in its results. This antagonism culminates in "Hamlet," the key to the others. We accept Hamlet as a portrait of Shakespeare, but let us remember the whole portrait. Hamlet is averse to action, he sees through it to its profoundly unsatisfactory result, but he does not accept this state of things complacently. He is not a Montaigne, assuring us that the condition of doubt is higher than the condition of certainty; he is in an agony, wanting to act, and so is the subject of a tragedy. I accept, then, Mr. Harris' opinion, and am deeply grateful for it, but I take leave to develop it, and say that Shakespeare was not only in the toils, but knew that resolution was the only thing that could save him. Whether or no he was saved is an open question. But his struggle made him the most human of all dramatists—in "Twelfth Night" he treats irresolution with the charming irony of the resolute Viola in man's clothes; in "Hamlet" he makes it a prolonged agony; in "Anthony and Cleopatra" a purple pageant. So, then, none of Shakespeare's men of action are fully persuaded, except perhaps Othello, and his remorse at what he has done is most awful of all. Richard III. at the cold daybreak had his Hamlet moment. Henry V. and his whole army fall to talking Hamlet; and what is that superb monologue but a rendering into lovely lyrical poetry of the philosophy of Falstaff, "a kind of prose Hamlet"? Coriolanus, the most self-centred of the men of action is a failure as a tragedy hero. But again, none of Shakespeare's men of reflection are at peace till we come to Prospero, who reconciles the antagonism by a poetical theory of illusion—Shake-

speare looking back, surely, when the noble ship with her tackle torn has reached "the haven under the hill."

This is why, to me. Mr. Harris' book is an event. It opens up the way for real criticism of Shakespeare, a criticism using hints imaginatively, and reading backwards from the Plays, and the result is that Mr. Harris has given us a man infinitely more logical and infinitely more lovable, than the stodgy tradesman, having no more connection with his Plays than Autolycus with his ballads, the strange monster, so dear to some academical minds.

R. H. U. B.

THE October number of *Teyler's Theologisch Tijdschrift* completes the seventh volume of this valuable quarterly. The principal article in this number, occupying fifty pages, is a study by Professor Völter, of Amsterdam, of "The Origin of the Belief in the Resurrection of Jesus." After a careful examination of the Gospel passages, Dr. Völter concludes that the empty grave was an historical fact due to the removal of the body by the authorities, at the instance of the Jews; but the real origin of the belief in the risen Christ he finds in Peter's vision of his Lord. This he holds to have taken place in the Apostle's home in Galilee, at the breaking of bread, and to have been the starting-point for others' visions. The empty grave may have helped to turn the disciples' thoughts in a fresh direction, but the inward conviction of the abiding significance of the Master's life, working upon the Apostle's eager and affectionate nature, was the effective force which generated the vision, and thus powerfully confirmed their faith that the Lord was risen indeed. These conclusions are based upon an elaborate criticism of the texts.

THE Christmastide traditions associated with the wren are recalled by the greeting-card just issued by the Royal Society for the Protection of Birds (23, Queen Anne's Gate, S.W.). As the mythical mate of the robin, "Jenny Wren" has been invested with some of the sanctity attaching to the red-breast—"Robin red and Jenny Wren, God Almighty's cock and hen," as the old rhyme goes. On the other hand, it has been a custom, on some obscure pretext, to hunt the wren on St. Stephen's Day, so that Blake's malediction on all who harm this useful little bird is an appropriate quotation. The picture is from a painting by Miss Winifred Austen.

LITERARY NOTES.

THE performance of the "Electra" of Sophocles, given in July last in aid of the building and endowment fund of the Bedford College for Women, will be repeated on December 16 in response to numerous requests. The performance will take place at 8.30 p.m. at the Aldwych Theatre, Strand.

MESSRS. HODDER & STOUGHTON announce a new work by the Rev. Principal W. B. Selbie, D.D., entitled "Aspects of Christ." This is the first book of im-

portance by Dr. Selbie since he succeeded Dr. Fairbairn as Principal of Mansfield College, Oxford. The general subject of the volume is "The Christ of History and Experience," and the author gives a sketch of modern views on Christology in a popular form.

* * *

IN his new book "Light from Anatolia," Professor Diessmann gives us a number of fresh observations concerning the language, literature, and religious history of the Early Christian Church, deepening former research, and availing himself of the results of his studies on a tour to the centres of Early Christianity in Asia Minor and Greece. A number of important MSS. are reproduced in facsimile, many of them being printed for the first time. Messrs. Hodder & Stoughton are the publishers.

* * *

"THE True Way of Life," by Edward Grubb, M.A. (Headley Bros.), is published at one shilling, and all the profits will be devoted to the furtherance of Anglo-German friendships. The Bishop of Hereford has written a foreword to the book, in which he says: "The writer is in the direct line of those great preachers of national righteousness, the Hebrew prophets, and we believe that his preaching of the true way of national and international relationships, as herein set forth, is destined to prevail."

* * *

MR. EDWARD HUTTON has now finished his great task of editing and annotating Crowe and Cavalcaselle's "History of Italian Painting." This has involved the consultation and quotation of some four or five thousand books, essays, reviews, and *bollettini*, and the work of every scholar and art critic of repute in Europe has been laid under contribution. The third volume, completing the work, and dealing with the Florentine, Sienese, and Umbrian schools of the fifteenth century, will be published by Messrs. J. M. Dent & Sons at the end of this month.

* * *

WE understand that a new play by Mr. John Galsworthy will probably be produced at Mr. Frohman's Repertory Theatre early in the new year. Once again Mr. Galsworthy analyses some phases of our legal system, but he deals, this time, with prison life.

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THE Rev. Stopford Brooke, Mr. A. T. Quiller-Couch, Mr. A. C. Benson, Mr. Ford Madox Hueffer, Miss Ethel Clifford (Mrs. Wentworth Dilke), Mr. Norman Gale, and other well-known writers, are amongst the contributors to the December number of *The Thrush*, a monthly periodical for the publication of original poetry and literary articles.

* * *

"INDIAN Speeches, 1907-1909," by Viscount Morley, is published this week by Messrs. Macmillan.

* * *

AN interesting discovery in a very unexpected line of antiquarian research is reported from Fayoum. The University Library of Giessen recently acquired a number of papyri and parchments, among the latter

of which has been discovered a double leaf containing a fragment of the Gospel of St. Luke in Latin and in Gothic. The Gothic text is from the famous translation of the Bible made in the fourth century by the Arian Bishop Ulfilas, who died in Constantinople in the year 381. The largest portion of this work still surviving is the Four Gospels, contained in the so-called "Codex Argenteus," now at Upsala. The new document is believed to date from the early part of the fifth century, and is thus the oldest extant relic of Germanic speech. Professor Helm and Privatdozent Glaue have an edition in hand.

PUBLICATIONS RECEIVED

From MESSRS. A. & C. BLACK:—The Idea of the Soul: A. E. Crawley, M.A. 6s. net. Primer of Statistics: W. P. Elderton and E. M. Elderton. 1s. 6d. net.

CAMBRIDGE UNIVERSITY PRESS:—The Sculptures of Chartres Cathedral: M. and E. Marriage. 12s. net.

MESSRS. JAMES CLARKE & CO.:—Inner Mission Pamphlets: J. B. Paton, M.A., D.D. 2 vols. 2s. net each. The Life, Faith, and Prayer of the Church: J. B. Paton, M.A., D.D. 1s. net.

MESSRS. CONSTABLE & CO.:—Natural History in Zoological Gardens: Frank E. Beddard. 3s. 6d. net. From Cradle to School; a Book for Mothers: Ada S. Ballin. 1s. net. The Japanese Spirit: Okakura-Yoshisaburo. With Introduction by George Meredith. 1s. net.

MESSRS. DUCKWORTH & CO.:—Philosophy and Religion: Hastings Rashdall. 2s. 6d. net.

MESSRS. FOWLER & CO.:—The Northern Cross and Other Poems. A. T. Story. 2s. net.

MR. PHILIP GREEN:—The Apostolic Age: E. von Dobschütz. Translated by F. L. Pogson, M.A. 2s. net.

MR. W. HEINEMANN:—Orpheus, a General History of Religions, from the French of Salomon Reinach: Florence Simmonds. 8s. 6d. net.

MESSRS. SMITH, ELDER & CO.:—The Future of the Congo: E. D. Morel. 6d. net.

MESSRS. WILLIAMS & NORRAGE:—Blaise Pascal, a Study in Religious Psychology: Humfrey R. Jordan, B.A. 4s. 6d. net.

MEETINGS AND SOCIETIES.

THE LEAGUE OF PROGRESSIVE THOUGHT AND SOCIAL SERVICE.

THE popular notion that this organisation is identified with the Rev. R. J. Campbell and the "New Theology" movement is, like many popular notions, only partially true. The League does not stand exclusively, or even primarily, for theology, and certainly not for any individual's theology. Its first object is to provide association, instruction, and opportunity for those who are in sympathy with liberal Christian thought, and with the attempt to recognise and realise the social implications of an immanentist theology. It is characterised by a common attitude and a common purpose, not at all by a common creed, or necessarily a common method of work. It has no creed. It imposes no tests of any kind. It draws no lines. Its type is the flock, not the fold; the army, not the regiment.

It came into existence two years ago. For years there has been a gradual defection from organised Christianity on the part of those who have been deeply influenced by modern thought, on the one hand, and, on the other, of those who have ceased to look in this direction for

any effective enterprise in the direction of social reform. Here and there, churches were to be found where these people could be at home; but for the most part they drifted out of touch with the churches altogether. They had given up the churches, though they had not given up either religion or Christianity. They existed in scattered groups, often as isolated individuals. The "New Theology" movement began to draw them together, and in several places they were numerous and enterprising enough to form associations of their own. The demand for association grew; and Mr. Campbell, who was naturally regarded as the centre and rallying-point, felt the responsibility of bringing into existence a national organisation within which all might find a place. This is the League. All its members are voluntary, personal subscribing members, but arrangements have been made in the Constitution whereby churches and other organisations which are in general agreement with the movement may affiliate themselves to it. The League is, thus, unsectarian, undenominational; it is wide enough to embrace the progressive spirits of all denominations. It aims at becoming no less than a Federation of all individuals and societies of liberal and progressive spirit, under the headship of Christ Jesus.

Last October its members numbered over 3,000. It is probable that this number will be doubled in another twelve months. Members are constantly joining, and kindred societies are already affiliating themselves.

Meanwhile the organisation proceeds. The magnificent premises in connection with the King's Weigh House Church have recently been put at the League's disposal as headquarters, and serious work has already begun.

That work has been separated into three main departments. We outline them here; opportunity will arise, later, to go more into detail. There is (a) a League Studies Department which exists for the purpose of giving instruction to members, working either individually or in circles, so that they may be able to give a reason for the faith that is in them. Theological, philosophical, historical, critical, and social subjects are dealt with in series of lessons by competent tutors, and these lessons are dispatched week by week to students and to circles asking for them. At the present moment, upwards of 70 such circles have been enrolled. The most popular subjects are "Outlines of Liberal Christian Theology," and the "Minority Report"; but many circles are being instructed in "The Comparative Study of Religion," and "Spiritual Monism," and "The Rise of the Labour Movement," and so forth. A library is being got together, and boxes of books will be lent, under the advice of the tutors, to the study circles.

(b) The second department is that of Social Service. This department will work in connection with existing agencies, and will help to provide some of that "voluntary assistance" which, by common consent, must be associated with state agencies for social work. For the time being we confine our attention to matters in which children are primarily concerned. Children

must be helped by someone, and help, wisely given, cannot demoralise them, as it often does in the case of adults. Several schemes of work are already on foot. (1) The care of mothers and their infant children. (2) The care of illegitimate children. (3) Children's visiting committees. (4) Phthisis visiting. (5) The visiting of the well-to-do. Associated with this department there is, also, a system of instruction; we recognise the futility of putting mere volunteers, who have zeal without knowledge, to work on such important and delicate matters. No volunteer is accepted who will not undergo the necessary training. Courses of lectures, with a view to work, are being given at the King's Weigh House.

(c) The third department is that of League Service. We need funds, we need social life. The splendid premises in the basement at the King's Weigh House are now used for the purposes of a League Club; there is a lounge, a rest-room, a writing-room, and so forth; meals can be obtained, and from time to time debates, concerts, soirées, and friendly gatherings of the lighter sort will be arranged.

The emphasis which we have laid upon study and work prepares the way for a statement concerning the franchise of the League. We arrange the franchise, not on a money basis, but on a basis of work. We give the vote to workers only. The policy of the League is to be guided by its active workers. Only those members who can show satisfactory claims, in terms of study and service, will be allowed a voice. The mere subscriber has no say. From the President downwards, every voting member must qualify annually by putting in an amount of real work in the year within which he wants to exercise the franchise. This is a novel feature; but will, we think, commend itself to all.

We have purposely refrained from mentioning names in the course of this brief outline. Since, however, we hope that on reading these columns some will desire more information, and some may wish to join an organisation which has so much life and vigour and drive and possibility in it, we give the name of the general secretary, Mr. Robert Stewart, who will be glad to supply all kinds of information and to enrol members. He may be seen by appointment, and all communications should be addressed to him at the King's Weigh House, Duke-street, Grosvenor-square, W.

E. W. L.

[The above is the first of a series of bulletins of intelligence concerning the Progressive League and its activities, which will be contributed monthly to our columns by the Rev. E. W. Lewis, with a view to keeping our readers in touch with the work and aims of this remarkable movement.—ED. INQ.]

LIVERPOOL AND THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE President, the Treasurer, and the Secretary of the British and Foreign Unitarian Association have visited Liverpool, in accordance with an arrangement of long standing, but did not neglect the specific purpose of gathering in the two

hundred and odd pounds that are needed to claim the generous gift of five hundred pounds which is contingent on the extra sum of twelve hundred pounds being raised by the Association.

Their visit is very welcome, too, on general grounds. We cannot be too often reminded of the splendid and necessary work rendered by this propagandist association in the furtherance of Unitarian beliefs and ideals.

As in the case of the visit of the Rev. Joseph Wood, when president of the National Conference, the proceedings took the form of a dinner given by the '88 Club, and a meeting at Ullet-road Church Hall, arranged by the Liverpool District Missionary Association. No member or local guest of the '88 Club can have left that dinner table at the Reform Club without being deeply impressed by the need, and the greatness of the world-opportunity which is entrusted to us of a liberal religious faith. Sir William Bowring (in the chair) and Mr. Richard D. Holt, M.P., in felicitous speeches welcomed the London guests, and Mr. John Harrison, Mr. H. Chatfeild Clarke, and the Rev. W. Copeland Bowie, each took up some one or more phases of the vast operations of the Association. Mr. Bowie, as secretary, was able to describe, in addition, the more intimate side of personal interviews with all sorts of religious or other inquirers. This brought to their feet two of the ministers present, who expressed their own sense of appreciation of the kindness and sympathy displayed to them by Mr. Bowie. Mr. Sydney Jones humorously lamented the fact that he had been born a Unitarian, and therefore was precluded from the happy experience of being converted by Mr. Bowie at Essex Hall. The Rev. H. W. Hawkes spoke strongly on his experiences on board ship with men in all conditions of life and thought—especially of a captain in the army, who, after saying how the Englishmen of his acquaintance in India were alienated from religion because of their lack of belief in the old dogmas, pointedly accused the holders of a more valid religion of neglecting their duty. This rendered the Chairman reminiscent, and, to the amusement of the company, he graphically recounted the incidents of a voyage on the Atlantic. A Presbyterian mission was on board, the members of which were much disturbed at his heretical opinions. He suggested a set debate, and narrated how in this ship-board symposium a group of "heathen" Japs proved too much for the orthodoxy of the ministers. The Japs were not Christian, yet fully appreciated the Christian ethics and the spirit of Jesus. One of them was the late Prince Ito. Mr. A. S. Thew, speaking of the magnificent gift of £5,000 to the Liverpool Domestic Mission, and of a much larger sum (estimated by the year 1914, to total £50,000) for the objects of the Liverpool District Missionary Association, was glad to say that he believed these bequests were largely owing to the silent influence of the writings, suasive, wide, and deeply religious, of the late Richard Armstrong, of Hope-street Church.

Mr. Laurence D. Holt, the Rev. Douglas Walmsley, and Mr. R. Harold Armstrong, also spoke to resolutions; the last named remarking on the real Unitarianism of

many men who to all appearance were unimpeachable members of the churches.

It was agreed that the speaking was excellent, and consonant with the earnest spirit of the meeting, which had been so well arranged.

The next evening, Friday, the 19th, the officers of the Association and the Liverpool friends were the guests of the Ullet-road Church. There was a good attendance. Mr. Philip H. Holt (from the chair) and Mr. Hugh R. Rathbone in introducing the members of the deputation, dealt from their personal point of view, with present religious aspects, and the problem of a national (and free) establishment. If the sturdy and robust Unitarianism of Mr. John Harrison received a shock, the simple narrative of the President was amply equal to the occasion. They, he said, asked no questions about names; they were in this absolutely unsectarian; all deserving cases, whether at home or abroad, were helped, and they were doing a noble work which no other body in the British Isles is doing, or indeed can do. In the compulsory absence of Mr. Clarke, he made an appeal for the special funds. Mr. Bowie accentuated the width of the operations of the Association, and as at the '88 dinner, manifested clearly that immersion in the multiplex detail of business matters had not dimmed the spirit of the idealist.

What the financial result of the appeal has been, we do not know, but that the meetings were educative and inspiring there is no doubt. The Revs. J. Collins Odgers and Matthew Scott very feelingly proposed and seconded the vote of thanks to our worthy and veteran chairman.

H. D. R.

BOLTON DISTRICT SUNDAY SCHOOL UNION.

THE 7,000,000 CHILDREN OF THE LAND.

The annual meeting was held on Saturday at Chowbent Chapel, Atherton. After the business meeting 160 persons partook of tea, and the evening meeting had a larger attendance still. At the former meeting the following officers were appointed:—President, Mr. Joseph Chadderton; vice-presidents, Revs. J. J. Wright, J. Moore, S. Thompson, P. Holt, R. S. Redfern, Messrs. Thomas Harwood, J. E. Jones, M.A., J. L. Davies, Peter Gorton, Isaac Barrow, Edgar M. Taylor, Walter Simpson; delegate to Sunday School Association, Rev. J. J. Wright, Chowbent; delegate to Manchester District S.S. Association, Rev. E. Jenkins, Walmsley; auditor, Mr. Isaac Barrow; treasurer, Mr. Walter Simpson; secretary, Mr. Edwards Davies, jun. At the evening meeting the chair was taken by the newly elected president. After expressing thanks for the honour conferred upon him, and mentioning that he had been actively associated with the Union since its formation in 1886, he called upon the Rev. R. S. Redfern to deliver the retiring president's address. He referred to the work accomplished during the year, and went on to say that the opportunities of Sunday schools are very great, for we had in this country 7,000,000 children and young persons brought within the care and influence of its teachers, with minds often ready to receive what a teacher has to impart, ready to be moulded and influenced, and yet they had to deplore the fact that they were only in their care for a short time, and then many drifted away to swell the ranks of those who were outside the influence of the churches. What would be the condition of England 20 years hence if they could have those 7,000,000 always under their care? This would be one of the finest instruments of Social Reform, and would make the lives of the people beautiful. Mr. J. S. Mackie brought greetings from the North-

East Lancashire S.S.U., and expressed the belief that Sunday-school work was the highest of all kinds, and that there would always be the need for this so long as there were any children in the world. His advice to teachers and scholars was to give as much as they could, for in spiritual and moral matters the more they gave the more they received in return, but not so with material matters. He urged all to be members of what might be termed the "Society of Encouragers and the Company of Stickers." Mr. George Leigh, of Swinton, represented the Manchester D.S.S.A., and stated that much depended upon the influence of the home. He was afraid it could be said that many of the parents were not alive to their responsibilities, and did not keep up their connection with the churches. If they were to take an interest in the churches and schools it would make an enormous difference to the children, for it was the indifference and lack of responsibility on the part of parents which largely accounted for the drifting away of the children when they arrived at an age of responsibility. During the evening there was a musical programme, and after a few remarks by Rev. J. J. Wright, Messrs. Walter Simpson and William Taylor, the meeting closed with a hymn and the Benediction.

THE SOCIAL MOVEMENT.

Two new leaflets, up to date at the time of publication, have been prepared by the National Conference Union for Social Service. The first, dealing with the half-time system, points out the evils of the system, and in accordance with the unanimous finding of the Inter-Departmental Committee, which has recently reported, recommends its gradual abolition. The second summarises briefly the points upon which the reports of the Poor Law Commission are agreed, calls attention to the imperative necessity of seriously studying the problems revealed by the labour of the Commission, and gives a select bibliography of publications which have appeared upon the reports up to the present. In addition to these leaflets the Union is now issuing a brief list of books preliminary to the study of social questions for the use of those who may want to know the names of a limited number of reliable and not too expensive works on the more pressing social questions. Copies of the leaflets and of the selected list of books can be obtained free by members of churches, schools, guilds or other societies from the secretaries of the Social Service Union, Miss M. C. Gittins, 6, Salisbury-road, Leicester, or R. P. Farley, 11, Algernon-road, Kilburn, London, N.W.

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The quarterly bulletin of the Meadville (U.S.A.) Theological School contains an address by the President, Dr. F. C. Southworth, on "Religious Life and Thought in England," based on the experiences of his recent visit to this country. He was particularly struck on the one hand by the widening chasm between the churches and the masses, and on the other by the growing social sympathies of at least large sections of all the churches. He refers at length in the course of an extremely interesting address to the decay of Church membership, the Budget, the reports of the Poor Law Commission, the Rev. R. J. Campbell, the Progressive League, the Domestic Missions, the Social Service Unions of all the churches, including our own, the British Institute of Social Service, the Howard Association, and various other ameliorative agencies. The gist of the address may be gathered from some of the concluding remarks: "The hopeful element in the ecclesiastical situation is the growing conviction in nearly every denomination of Christians that the Church should no longer evade the social problem, and that the Church which does evade it will speedily become a negligible factor in the religious life of the country." . . . "With us in America the social problem is not yet so serious. Some of us have not yet awakened to the fact that it exists. But here, as in England, it will be impossible for the Church permanently to evade it or escape it. And when we face it the experience of England is likely to prove profitable for us to study."

Of the number of reviews there appears to be no end. One of the latest to make its appearance is the "Local Government Review" (Simpkin, Marshall & Co., 1s.), the first number of which is issued this month. It will devote itself to "the adequate and impartial treatment" by expert authorities of questions like public health, education, housing, the relief of distress, the care of the sick, the aged and the feeble-minded, unemployment, public libraries, the protection of public rights of way, the preservation and control of commons and open spaces, all of which topics come under the head of local government. Besides about ten signed articles by authorities on such subjects the review will contain permanent sections on municipal finance, local government law and practice, reviews of books, and a select bibliography of outstanding articles on local government and kindred questions which have appeared in newspapers, magazines and reviews during the preceding month.

Lastly, the "Review" will be the medium for the official announcements of the National Union for Public Health authorities, and of the Parish and District Councils Association for England and Wales.

In this first number, upon the high standard of which we congratulate editor and publishers, Sir Robt. Hunter writes on the afforestation of commons and Mrs. Webb on "The Impending Revolution in English Local Government," while Mr. W. Harbott Dawson contributes an extremely clear and discriminating article on a subject on which he is an acknowledged authority, "German Municipal Government." The "Review" ought to render valuable service in the task, long overdué among us, of building up a science of local government, and of working out in detail sound methods of local administration without reference to all manner of irrelevant political shibboleths to which so many of us are enslaved.

LEADLESS GLAZE.

It appears that the evils of lead poisoning at the Potteries can be reduced to a minimum, almost abolished, with a very trifling amount of self-sacrifice on the part of the public. All we have to do is to ask at shops and stores for leadless glaze pottery, china, earthenware, &c., with the assurance that the retailer is quite able to get what we ask from the manufacturer. Ordinary articles of common use, such as tea ware, toilet ware, kitchen ware, are readily obtainable, and a considerable variety of good patterns of finer and more ornamental goods is on sale. The Leadless Glaze Exhibition at Caxton Hall, Westminster, this week, included specimens of a great variety of articles from "stone-ware" ginger beer bottles, and hot-water bottles to the most delicate china. It needs only that a large number of the public should make clear to the shopkeepers and managers of stores that they mean to have these things, and they will then be stocked in the ordinary way of trade.

At the exhibition some dealers stated that the cost of leadless glaze articles was about ten per cent. higher than the ordinary lead glaze; others affirmed that there need be no difference. The fact appears to be that the little extra cost is due to the comparatively small demand. So soon as leadless glaze is generally used, the price can be as low.

Leadless glaze is at present not quite so pure white as the more poisonous article, but the difference is not great. Surely, to avoid the frightful diseases affecting the operatives in the Potteries, and their offspring, these three slight sacrifices may be made: very slight increase of cost, slightly less clearness of white, and need for insistence with the shopkeeper. Two of these disadvantages and probably the third will disappear as the use of leadless glaze becomes general.

The durability of the ware is vouched for, and indicated by a considerable display of ordinary household articles that members of the committee have had in use for four or five years.

The colours and patterns on show at Caxton Hall impressed one much more favourably than those seen in an ordinary shopkeeper's display.

At the opening ceremony on Tuesday, the Bishop of Birmingham, Dr. Gore, affirmed that there is a vast amount of sickness, disease and

pain, suffering and weakness that need not be; and suggested that the Christian Church had often been muttering consolation when it ought to have been inspiring to resistance. The diseases now incidental to the manufacture of pottery were due to money-making selfishness on the part of employers, carelessness on the part of the workers, and the indifference and carelessness of consumers. The last named had been deplorably careless in realising their responsibility. They really had the controlling power in the matter. As Dr. Gore truly says, it is in the power of the consumers to abolish the use of poisonous glazes. We may add that each woman, each household that ceases to buy what poisons the workers, and instead purchases leadless glaze, crockery and pottery and china, thereby reduces disease. A small sacrifice will produce a considerable benefit.

P. P.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible. Reports should be made as short as possible. Long reports from local newspapers should be summarised and sent in the form of a short paragraph, except in the case of events of unusual importance.

Bridgend.—The contract has been let for the renovation of the old chapel, and the builder is now in possession. However symbolic of the upright in character the straight-backed old family pews may be, and however much their general discomfort may help the worshipper to keep awake during the sermon, it is obvious that they are not suited to the idea of the present age as to what constitutes comfort. It is astonishing with what simple apparatus our Nonconformist forefathers could accomplish their work. The present chapel—which is the second on the spot—was built in 1795, to accommodate about 250, with a spacious graveyard, without any of the conveniences deemed essential in our day, not even a water tap. Three of the seats have actually their backs to the pulpit! It has been decided to lay a new floor of wooden blocks, and reseat the floor space entirely. The gallery, which had become unsafe, is to be removed. The pulpit is to be moved from the centre to the further end of the chapel, and two new windows are to be put in to light it. A small vestry is to be built at the present entrance, which is to contain a cloak-room, a lobby, heating apparatus, kitchen and offices. The entrance is to be brought out to the main road. These alterations have been made necessary by the needs of the work of the congregation, and of the increasing Sunday school. The whole scheme is to cost about £320.

Chowbent.—The new musical service, published by the Sunday School Association, in view of the forthcoming centenary of Theodora Parker's birth, was given here on Sunday evening week, and was attended by a large congregation. Under the title "Faithful and True" scenes and incidents in Parker's life and work are aptly illustrated by story and song. Some of the music was rendered by the usual choir, other portions by a choir of children, while a few parts were given as solos by children and adults. Most of the hymns were joined in heartily by the whole congregation. "Faithful and True" was one of the last pieces of work on which the late Miss Marian Pritchard was engaged.

Clifton : Oakfield-road Church.—The "Charles Lamb" Fellowship of Book Lovers.—Two meetings have been held during November. On the 3rd an evening was devoted to readings from Tennyson, Oliver Wendell Holmes, Edward Fitzgerald, Dr. Johnson, and Charles Darwin. The following members read selections:—Mrs. Hole, Mrs. Garlick, Mr. Fortey, Mr. J. W. Norgrove, Mr. G. H. Kellaway, Mr. R. C. Kellaway, and Mr. H. Vicars Webb. On the 17th. a good number of members and friends assembled to hear Mr. F. H. Fortey's readings from "Gems of Polish Poetry." The subject was a new one, and of special interest, from the fact that the translations were almost

entirely Mr. Fortey's own efforts. A number of beautiful poems were read or recited, prefaced by critical remarks on the authors and their style of writing. The interesting character of the subject was considerably enhanced by the musical settings of the Polish national airs and other poems kindly rendered by Mr. G. H. Kellaway at the piano.

Denton : Milton-street Chapel.—In connection with the local Band of Hope Union (of which our minister, the Rev. H. E. Perry, has been president for the past two years), there was on Sunday last a very pleasant exchange of pulpits in all the Nonconformist churches of the town. The Rev. H. Sunman, B.A., of the United Methodist Church, took our evening service, and preached an excellent sermon, advocating temperance principles, receiving a very hearty welcome from our people. Mr. Perry was much delighted with the cordial reception he met with in Mr. Sunman's church, where he was not unknown, having lectured and spoken at their meetings before. This is the first occasion on which such an exchange of pulpits has taken place, but at both churches a hope was expressed that it would not be the last.

Douglas, I.O.M.—The second lecture arranged by the Missionary Conference at Douglas was delivered by the Rev. R. J. Hall, M.A., of Ansdell, subject, "The New Bible and the Old Theologies," to an audience of 109 adults, the attendance having doubled after the first lecture. Mr. Hall's lecture was followed by quite an hour's answering of questions. Mr. Hall evidently carried his auditors with him. The next lecture is by the Rev. T. P. Spedding on December 9.

Gateshead : Unity Church.—During November a special course of Sunday evening addresses has been arranged by the Rev. William Wilson, with the assistance of the Rev. Alfred Hall, of Newcastle, on Nov. 14. The object of these special addresses, it is explained, is to show, as "J. B." of the *Christian World* says, that "spiritual life is one thing and old-world guesses about it another; that, as it is offered to us in the church, the religious life itself needs freeing. Its glorious possibilities are there hampered by false alliances. It is bound up with old theologies." We wish to emphasise our belief that the spiritual religion of Jesus is the eternal religion, and can be ours in conjunction with the exercise by the intellect of the fullest freedom of thought. Mr. Wilson will shortly give a course of Sunday morning addresses on "What the great New Testament Scholars think about Jesus."

London : Essex Church.—Readers may be interested to know that the members of the Girls' Club sent a box of contributions to Mrs. Rogers' sale of work on behalf of the John Pounds Home. The girls, who are working girls, meet once a week, and during part of each evening do needlework on behalf of some good cause. Last year they sent a parcel of warm clothing to Bell-street Mission, and the previous year, it may be remembered, they had a sale of work and realised £24. The girls not only spend a happy evening, but enjoy working for and thinking of others.

London, Unity Church, Islington : Resignation.—To the great regret of the congregation, the Rev. E. Savell Hicks, M.A., has resigned on his acceptance of an invitation to succeed the Rev. G. Hamilton Vance, at Stephen's Green Church, Dublin. Mr. Hicks has worked hard and successfully, and endeared himself in many ways to the congregation. Early in his ministry, and chiefly through his instrumentality, the Preston Memorial Rooms were erected on vacant land by the school-room. Here, under his energetic leadership, social and philanthropic activities have been carried on by a willing band of workers. Mr. Hicks has also acted as secretary to the London District Unitarian Society. We understand that he has consented to remain at Unity Church till the end of March in order to complete the winter's work. Many good wishes will follow him to Dublin.

Manchester : Swinton.—The Unitarian Church has sustained a great loss in the death of Miss Elizabeth Pearson, for many years a prominent teacher in the Sunday-school. There was a large attendance at the funeral; and on Sunday last a memorial service was held, conducted by the Rev. John Moore, of Huddley.

Manchester : Unitarian Home Missionary College.—Mr. Samuel Charlesworth, of Upper Clapton, London, has made a donation of £300 to the funds of this College, as a thank-offering for the spiritual blessing he has derived from the Unitarian interpretation of the Christian revelation.

Portsmouth : High-street.—Last Sunday evening the President of the British and Foreign Unitarian Association, Mr. John Harrison, was present, and for half an hour before the service he gave a magnificent organ recital, to the delight of a large audience. During the service an augmented choir rendered the anthem "Incline Thine Ear," in excellent style, and a solo "Peace and Rest," was very feelingly rendered by Miss Blessley, whom all were pleased to hear. The singing of the hymns, with Mr. Harrison at the organ, was exceptionally fine. After the service, nearly all the congregation, about a hundred, remained behind for a short meeting. The Rev. Delta Evans briefly introduced Mr. Harrison, and in the name of the congregation offered him a very hearty welcome among them. In a capital address, the President expressed his pleasure with that his first, though he hoped not his last, visit to that historic chapel, and proceeded to speak of the work of the Association. A hearty vote of thanks, happily proposed by Mr. Cooper (chairman of the committee), and seconded by Fleet-Surgeon Whitelegge, was unanimously passed to Mr. Harrison for his kindly visit, and for the organ recital and the address to which all had listened with such evident pleasure and appreciation.

Southend.—In connection with the Unitarian Church, Darnley-road, there has been formed a Literary and Debating Society, membership quite open, meeting every Wednesday during the winter months, when papers on current topics are to be introduced. Mr. E. B. Gittins, the hon. secretary, opened the session on the 17th inst. with a paper on the "Fundamental Injustice" (land monopoly), providing a subject very open to discussion, which the members and friends appreciated. Other papers arranged are "Votes for Women," "Is Socialism Materialistic," "The Ideals of Education," "Spurious Sport," "An Evening with Dickens," &c.

Stand.—On Sunday, November 21, after morning service, the congregation remaining in their places, the following resolution was unanimously passed:—"Having considered the resolutions passed by the representatives of the Christian churches of the United Kingdom and Germany, assembled together in London on June 1, 1908, and in Berlin on June 15, 1909, we approve and endorse the expressions of goodwill contained therein, and express our own earnest desire that the bond of peace between the two peoples may be preserved and strengthened."

Winnipeg : Manitoba.—An interesting movement has been started in Western Canada. The Unitarians of Winnipeg have organised a church of some 50 members, and find very great encouragement for their work, and great need for it. The chief difficulty in the way of progress is the lack of a suitable church building. Meeting in a hired hall is in every way unsatisfactory. As land values are rapidly increasing the cost of a lot is every month becoming greater. Hence, the need of immediate action. Winnipeg has now a population of 135,000, increasing at the rate of 15,000 a year, has entertained the British Association for the advancement of science, and is preparing for a great International Exposition in 1912.

There is no place in Canada where it is more important to establish firmly the work represented by the Unitarian body. As soon as a site can be purchased little difficulty will be experienced in building a church. The site will cost \$5,000. An appeal is being made to American and English Unitarians to help to purchase this at the rate of 50 cents per square foot. Contributions are being received every day. Whoever is interested in the extension of liberal Christianity is invited to purchase one or more square feet of Winnipeg land, at the price of 50 cents a square foot, for a Unitarian church.

As the amount asked is small a hearty and general response is required. Contributions should be sent to the church treasurer, Mr. Frank R. Hyde, 705, McIntyre block, Winnipeg, Manitoba, Canada.

NOTES AND JOTTINGS.

WE are informed that the mystery play of "Eager Heart" will be given in the hall of the Passmore Edwards' Settlement, Tavistock-place, London, by the Incorporated Company of Eager Heart, on the evenings of Friday, December 3; Wednesday, December 8; and Thursday December 9, at 8.15 p.m.; and on the afternoons of Saturday, December 4; Tuesday, December 7; Saturday, December 11; Tuesday, December 14; and Wednesday, December 15, at 3.15 p.m. Complete silence is requested during the music and the speaking, and it is specially asked that there be no applause. Tickets (all reserved), which range in price from 10s. to 2s., may be had at Chappell & Co., Ltd., 50, New Bond-street, W.; Box Office, Queen's Hall; and the Artificers' Guild, 9, Maddox-street, Regent-street, W.

The Daily News urges that the decision of the City Corporation to construct a new bridge across the Thames, and rebuild Southwark Bridge, is an opportunity of doing something like justice to Wren's noble building by carrying the northern approach of the bridge from the centre of the south side of the Cathedral, so that the dome of St. Paul's would dominate St. Paul's bridge. From no point can it be properly looked at. When Wren rebuilt it, he assumed that Ludgate-hill would be rebuilt so as to lead in a straight line to its west front. But no one had authority to control town-planning then, and the thoroughfare, reconstructed in a go-as-you-please manner, twisted away at an angle which effectually shut out as fine a view of the Cathedral as Wren himself could have desired.

THE Croydon Town Council has decided not to proceed with its proposed scheme for widening North End, which would involve the demolition of the Whitgift Hospital. This interesting Elizabethan building was founded by the famous Archbishop Whitgift, and is now in the form of almshouses which shelter thirty poor persons.

MR. WILSON STEER'S picture, "The Horse Shoe Bend of the Severn," is said to be the finest thing in the exhibition of the New English Art Club, in Suffolk-street. One critic describes it as "a great, glad image of typically English country, illuminated, made potent by the artist's imaginative interpretation of his own spirit with the spirit of the scene. The design has amplitude, significance, enriched dignity."

THE new editor of the *Field* will be Mr. Theodore Andrea Cook, who takes up his duties on January 1. Mr. Cook is no novice in the editorial chair; but it is now some nine years ago since he directed, in succession to Mr. Hugh Chisholm, the fortunes of the old *St. James's Gazette*, the direct inheritor of the traditions of the *Pall Mall Gazette*, founded by Mr. Frederick Greenwood. After leaving Oxford, where he was a scholar of Wadham, and a course of study and travel abroad, he published in 1891 "Old Touraine," a history of the Loire Valley, which remains the standard work on that picturesque and interesting district. This was followed by "Old Provence," "Rouen," and a monograph on Leonardo da Vinci, curiously entitled "Spirals in Nature and Art."

THE Whistler Memorial Committee has received information through one of its members, who has been in communication with M. Rodin, that the progress made with the monument to be erected at Chelsea is satisfactory to the sculptor. This eagerly expected work will probably be delivered in a few months.

MR. GEORGE BERNARD SHAW opened the campaign of the Welsh National Association for the Break-Up of the Poor Law by addressing a meeting at Shrewsbury last Saturday. The Head Master of Shrewsbury School presided.

MR. EDWARD GINN, a leading Boston school-book publisher, has announced his intention

of contributing £10,000 annually for the rest of his life to the peace cause. He has also set apart £200,000 for the same object, the money to become available at his death. His desire is that this sum may become the nucleus of a fund for the support of men who will "make a life profession and speciality of bringing about harmony between the nations."

MR. S. A. NEAVE has been describing to the Royal Geographical Society his four years' wanderings in Northern Rhodesia and the Congo Free State. The high plateau between the basins of the Congo and Zambezi rivers was, he said, a land with a moderate and equable climate, where the sun was seldom, if ever, really troublesome. Of great natural beauty and swarming with game, it was a paradise for the traveller, only marred by the native methods of agriculture, and the consequent difficulties of food supplies. It was eminently suited for, and doubtless would one day become, the home of a white race.

COMPRISED in a report of the Children's Care (Central) Sub-Committee is a summary of the returns of children fed during the week ended November 12. This gives a total of 705 schools and 41,995 necessitous children as against a total of 23,614 children for the corresponding week last year. The number of children fed was 41,934, compared with 22,430, the average number of days per week on which meals were provided being 4.8. The original estimates were based on the assumption that during the financial year about 6,000,000 meals would be required. As a matter of fact, the number of meals actually given, and estimated to be given, will reach a total of 7,702,506 for the financial year. The amount of voluntary help which was anticipated has not been forthcoming.

THE hardships endured by the victims of Russian despotism in Siberia are described in the following extract from an exile's letter: "There are seven of us exiles in the village of Altat. When we arrived none of us had a kopeck, so we resolved to sell our coats, our fur overcoats, and boots. We sold them for half the value, spent the money on food, and again had nothing to eat. Then we obtained guns and went out hunting. We killed a hazel-hen, a thrush, and two or three other birds. With great economy we made that serve for three days, and then again there was nothing to eat. Some were already ill in bed. About thirty miles from our village a road is being laid. Four of us went there to get work. They set us to cut down trees and to dig ditches for draining the marsh. We worked for three days, and then one of us was taken ill, and we were obliged to take him back to the village. In the marshes one gets wet-through; in the evening when it begins to freeze one's wet clothes are like ice on the body. One has to sleep in a hut, which hardly protects one from the snow. It is difficult to imagine what we shall do during the eight months of the terrible Siberian winter."

British and Foreign Unitarian Association.

APPEAL.

The following additional sums have been received since the last announcement:—

	£	s.	d.
Mr. Frederick Nettlefold, London...	50	0	0
Miss C. Harrold, Birmingham ...	20	0	0
Mr. I. S. Lister, London ...	20	0	0
Misses Riddel, Belfast ...	20	0	0
Mr. G. W. Chitty, Dover ...	10	0	0
Mrs. C. Taylor, Bolton ...	5	5	0
Mr. F. Withall, London ...	5	0	0
Mr. J. H. Croxford, Gloucester ...	2	2	0
Dr. Robert Harris, Southport ...	2	0	0
Miss Hibbert, Southport ...	1	1	0
Mr. J. Johnson, Farnham ...	1	1	0
Mr. and Mrs. Lawrence Hall, Liver- pool ...	1	0	0

May I now look to your readers sending me the balance, less than £100?

HOWARD CHATFIELD CLARKE,
Essex Hall, London.
Treasurer.
November 24, 1909.

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Any donations will be gratefully acknowledged by the undernamed subscribers.

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Chairman of Organ Fund Committee.

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